

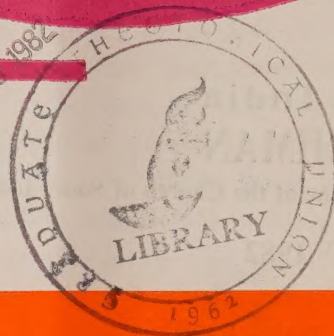


The South India CHURCHMAN

The Magazine of the Church of South India

● AUGUST 1982

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Opinions expressed by contributors do not commit the C.S.I.

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The Magazine of the Church of South India

AUGUST 1982

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25 Years Ago!

One can clearly perceive the strangeness of Western education, denatured as it had been, in the Indian setting. It lacked a community reference. The attempt to impose the Western atmosphere of thought and life only succeeded in detaching from the movement in India the religious associations education still possessed in the countries of the West. Rationalism threatened to destroy the sacramental ideas which form the basis of any religious community. Devoid of a foundation in society, the new education remained culturally alien to the people. Nor did it proceed from the life of the indigenous Christian communities. The educational programme of the mission bypassed the Church of India. In the early days, the Church, or to be precise, the Churches constituted one of the several interests of the missionary societies, education and social service being similar and equally important concerns. Therefore the true co-ordination between what was described as Christian Higher Education and the Christian Church was not really achieved. At the beginning of the 19th century the Christian missionary had given definite answers to definite questions concerning education. What is Christian education? What are its presuppositions? For whom is it intended? What is its aim? But as time passed the answers became vague and less precise. These questions have been revived at the present day. The Church had been the great educator of the human race. But as society as a whole slid away from its sphere, the world (or the state) has subordinated the fruits of the Church's labours to its own schemes.

—South India Churchman 1957.

Slaves to the Freedom



When India was awakened to freedom it had to face several gigantic problems. Of all, mass poverty and illiteracy were its most agonising problems. Of course, the country's small elite had done well and attained for itself a reasonably high standard of living but common people lived at a level best described as sub-human. Even after thirty-five years of Independence the miserable position is not changed. The magnitude of poverty manifested in mass hunger and disease was truly horrifying. To tackle these problems some promises were made but somewhat rashly, without sufficient understanding of the immensity and complexity of the tasks involved in their fulfilment. The questions relating to food, shelter, education and public health were not attended to with a sense of urgency or the required degree of resoluteness. Plans and projects with respect to them lacked depth and vision and even programmes with limited objectives were not implemented with imagination and dynamism. According to an estimate made recently nearly 50 per cent of the population of our country was below the poverty line; what is more dismaying, there is no hope of eradicating poverty in the foreseeable future. Economic independence for these people still remains an elusive goal. All too often those speaking for and in the name of society are themselves not above narrow personal, sectional and class interests. Methods adopted to bring about benefits to society are allowed to become

instruments of tyranny. The gap between the rich that enjoys incredibly high living standards and the large masses of people who somehow persist at sub-human standards of living is widening. If this gap is not bridged, I am afraid, a dreadful abyss will separate these two sections and alienate them from each other, creating a society within the society. This will pose a serious threat to the very 'republic' of the country.

It is equally disturbing to see many educational institutions becoming 'sick' institutions. Mass education is conceived as a means of equipping them to become self-reliance but this is only a distant hope since even our education has become a 'costly commodity' and 'luxury' in our country. And what about the discipline in schools and colleges which will not only mould them to be the responsible citizens but also shape the destiny of the country? It is a forgotten virtue. Either it is strike by students or, as in recent years, more by teachers that is tearing the whole education system into pieces. Question papers are sold in open market; mass copying; marks scandal, certificate scandal, what not—all possible scandals are seen in the system. One can 'purchase' education and often these 'purchases' are made by the rich and the so called cultured-people of high circles. Common man, who struggles hard for a morsel of food, cannot afford to 'buy' education. India's illiteracy rate is among the highest in the world,

50% of illiterates of the whole world are in our country.

There are many deeply disturbing signs of threat to the very independence of our country. To name a few, Atrocities on Harijans and women, growing communal hatred, casteism etc. The performance of the established order is unable to match the urges of the people and the aspirations they have cherished. People are losing confidence in political leaders. Somehow we have more political leaders than followers. Unfortunately most of these politicians are looked down as the most suspected tribe in our country! The periodic sound and fury that our leaders make at enormous cost to the nation made many observers cynical. That more than three decades after independence the country should be rocked by caste and communal riots regularly is a sad reflection on the performance of political leadership. In fact, the recent spurt in communalism is the by-product of the country's politics as every election is fought on caste and community basis.

Common people or the downtrodden are treated only as the 'vote banks'. Their needs are never met.

The satisfaction of these needs at an adequate level will require a basic alteration in the stereotyped strategies which have proved themselves inadequate. Our planners do not know how to make full use of the country's most precious resource—the man power. We will not gain operational competency unless we muster the strength of the people.

Thirty-five years may be only a moment in the country's long history but they have been the years of sharp and often dramatic contrasts. They have witnessed many changes in the mood of the people; the spectrum has ranged from euphoria to despair; from ecstasy to anguish; from faith to cynicism. This mood of the people expressing itself, silently telling the nation, that the people are made slaves to the freedom.

DASS BABU

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Some Problems Facing Indian Children

DR. EVA BELL

Children below 14 years of age constitute 42% of the Indian population. Of these, almost 40 to 60% are well below the poverty line. The infant mortality is shockingly high with a rate of 122/1000 live births. The country is overrun by destitute waifs, abandoned children and those who cannot afford a square meal in days. The appalling condition of our children can be attributed to the four 'I's'—Indigence, Ignorance, Illiteracy and Irresponsible parenthood. Irresponsible parenthood may result from a combination of Ignorance and Illiteracy, which in turn enhances Indigence to a pathetic degree. Such a vicious circle can only be broken by the concerted efforts of both Government and Voluntary agencies working hand in hand.

The problem that beset our children are myriad. They may be broadly grouped under physical and Social though no fixed line demarcates these groups and each merges imperceptibly into the other.

Malnutrition is by far, the largest contributing factor towards Infant Mortality. It can be brought on by poverty, or by an increase in the number of mouths to feed. Many mothers are ignorant of the nutritive values of vegetables, cereals and pulses, and often feed their children on a fixed starchy menu of Rice, Potatoes or Chapathis. Deprivation of animal and vegetable proteins lead to bizarre features; Muddy-coloured hair, lack-lustre eyes with brown mottled sclera, potbellies, puffy faces, thin-rickety legs, and an apathy to life itself.

Stale food bought at cut-price or salvaged from dustbins may temporarily quench hunger, but also brings in its wake, diseases like Gastro-enteritis, Typhoid and Intestinal parasites.

Unhygienic living conditions in slums and villages, poor sanitation and sewerage, indiscriminate defaecation and contaminated drinking water, must inevitably lead to disease and chronic ill-health.

Family planning programmes have over the years proved to be so much 'sounding brass and clanging cymbal', and have barely made an impact on the lower classes. Superstition and Ignorance invest them with the right to procreate at pleasure, oblivious of their right to feed, clothe and educate these children who have been un-wittingly brought into this world. Irresponsible parenthood takes on many forms; Resentment manifests itself in babybattering and loss of life. Others abdicate the responsibility of parenthood and abandon their offspring to the mercy of Fate. Still other resourceful parents put their tots to work at any early age, tutoring them in the act of beggary or pick-pocketing. Mutilation of limbs and face makes for better earning capacity, and many are the disfigured faces that haunt the beggar population.

The fight for survival in a hostile world may begin at an early age. The cities are packed with vendors of riffraff, shoe-shine boys, scavengers, hotel boys, way-

side acrobats etc. It is estimated, that of the 52 million working children of the world below 15 years of age, 60% belong to India. Their education takes place on the streets, and a child usually being a product of its environment, imbibes its values from life's experiences. A pickpocket of today must inevitably become a criminal of tomorrow, and a beggar girl of yesterday has blossomed into a prostitute of today.

Neither is delinquency a prerogative of the poor. Irresponsible parenthood has become a natural sequela to high social status. Parents caught up in the whirl of the social merry-go-round have very little time for their offspring. Their nagging consciences are stifled by an over indulgence to their children in matters of money and clothing. Easy availability of money leads to experimentation with alcohol, drugs, cigarets and sex.

There are no substitutes for parental love and discipline, and emotional security is as important to the child as Nutrition. As one wise man said 'There are no bad children in this world, only bad parents'. The Task of bringing up children is complicated and challenging, and every parent must be made aware of the magnitude of this formidable assignment. Limitation of the size of the family, adequate spacing, the different methods available free of cost from any family Welfare clinic cannot be emphasized enough. The best motivators are those who have undergone vasectomies and tubectomies. Offering of bribes to patients should be decried. Reaction inevitable sets in as soon as money and material are spent, and leaves behind feeling of guilt and regret.

Education of parents should include simple talks on nutrition, demonstration of easy recipes, information regarding the caloric values of cheap foods like cereals, pulses and sprouted lentils, which are within the means of every poor family, elementary hygiene and sanitation, knowledge of common home remedies, and prevention of accidents like burns and injuries in the home.

Health workers should be selected from the community. The help of local leaders, volunteer teachers and students may also be enlisted. One to two day intensive courses covering these important subjects would help them in imparting such knowledge to the villagers. Such volunteers should be dedicated to the cause, have an impressive personality and be the embodiment of tact. During their talks with the villagers, they should not be overcritical of prevalent practices, and must not contradict or antagonise them. Health talks may be organised in small groups in villagers' home schools or health centres. Audio-visual films will make better impact on villagers than mere narrative.

More Nutrition Rehabilitation centres should be established where children are fed daily on simple formula foods (i.e., Wheat flour, soya bean flour, ground nut powder and jaggery or green gram flour, ragi flour, wheat flour and jaggery) for a fixed period of time that is, three months. The improvement in the

general conditions of their children will encourage mothers to try out their own variations of such food. Some centres make available to the general public, packets of low-cost nutritious food.

Immunization against disease like Smallpox, Polio, Diphtheria, Whooping cough, Tetanus, is a very important part of preventive Paediatrics. Parents should be made aware of the need for immunization and the availability of such measures. Immunization of programmes should be intensified and where necessary, door-to-door immunization should be carried out. By making people health-conscious, they will recognise disease before it is too late or take adequate steps to prevent it.

As Epictetus rightly said 'Only the educated are free', and until our illiterate children have easy access to schooling, they continue to remain underprivileged. Admission to schools has become compulsory in some States, but the children are free to drop out of school once the formality of admission is over. Primary education must be made compulsory.

The adoption laws of the country need to be re-drafted and liberalised. So that sterile couples eager to

adopt abandoned children do not shy away from useless red-tape. Facilities for Fostership should be widely publicised, so that philanthropists will come forwards to foster children from one parent families or orphans.

There is a shocking dearth of homes or institutions for handicapped children. Voluntary associations may do well to channel some of their resources into such avenues of hope for the countless children, who must otherwise languish unloved and uncherished.

And what of the children who suffer from emotional neglect in spite of having wealthy and educated parents. This craze for progress western style, and social change can lead to tragic consequences if not tempered by a sense of balance. A complete break with tradition and sudden introduction of new values may create conflict in the vulnerable minds of children. Poverty shared in the security of a stable family is much less demoralizing than all the luxury of a tension-ridden home. Parents of such families must be educated too and Journals and Magazines must rise to the occasion. The most important requisite for a physically and psychologically content child is the simple ingredient of TLC (Tender Loving Care).

Bible Study

GOD'S BLESSINGS

Isa. 58 : 6-12

RT. REV. DR. POTHIRAJULU
Madurai-Ramnad Diocese

It is an established tradition among the ancient Hebrews and the people of Israel to seek God's promises and to hold on to God's blessings as a Life Source. In other words, purpose in life was discernible only in and through the blessings of God. Whenever, a blessing was pronounced it was invariably accompanied by the spelling out of the goals for which a person or a nation was blessed. No one was blessed for his own betterment, nor for a more sense of satisfaction. The purpose of blessing was definite. Some times it was to bring the people to their knees to confess their sins. The blessed of the Lord received a mission to tell the people of their ways to be amended. It is said to the prophet : Cry aloud, spare not, lift up your voice like a trumpet ; declare to my people their transgression, to the house of Jacob their sins. It is a sign of God's blessing in you that you could tell the people of new ways of life that will ensure peace and goodwill among men where people can live together and discover God's purpose of creation. A man of blessing establishes righteousness—says the Bible. He lives in God's presence and he sees things in the proper light. He makes the right decisions and he guides people according to the will of God. To him the Bible says : your righteousness shall go before you, the glory of the Lord shall be your rear guard. In other words his actions remind people of God's ways and his very presence means renewal in life.

The Hebrew word for blessing indicates 'expansion'. To bless is to expand. This expansion is not aggression. It is not an encroachment into another's space. Rather it is losing oneself for the sake of the other. It is being spent. So when God blesses a person he or she becomes a person for others. The anointed one Jesus Christ is called 'the man for others'. The blessed one does not seek happiness in amassing wealth or in vain glory. For him the joy does not come from carnal pleasures. Rather his heart

flows to the poor and the hungry and his reward is from God. The Bible says : 'If you pour yourself for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noon day. You are blessed in giving yourself. Jesus said he who is thirsty let him come to me and drink freely. The imagery of the living waters is taken from the Old Testament from the same passage.

Isa : 58 : 11 reads : '...you shall be like a spring of water, whose waters fail not.'

The fortified cities of Israel were built around a potential source of water. The entire population of the city depended on this source for survival. The miracle of the springs of living waters is that it gives itself entirely and yet it does not decrease. When God blesses a person he or she becomes a source of blessing. God said to Abraham : 'the nations shall bless themselves in you'. What a great privilege to be God's instrument to bring joy and peace to the people ; new life into the society ; hope and new vision to the community and to be called 'the blessed of the Lord'.

May God continue to bless every one of us with His promise :

'...You shall be like a spring of water, whose waters fail not...'

Prayer :

Our loving heavenly father, We bless you, we adore you and we prostrate before you, glorifying you in your majesty. We thank you Lord for blessing your creation with richness of life. Help us to be springs of living water—to grow as we give ourselves to others. In Jesus Name, we pray. Amen.

Children Are the Gift of God to Parents and the Community

RT. REV. DR. P. VICTOR PREMASAGAR

Medak Diocese

Lo, Sons are a heritage from the Lord,
the fruit of the womb a reward.

(Ps. 127 : 3)

So the Psalmist acknowledges that children are a gift from the Lord, Eve names her son Cain saying,

‘ I have gotten a man
with the help of the Lord ’

(Gen. 4 : 1)

Throughout the biblical tradition, children are considered God’s gift to parents and the community. Posterity is a blessing given to man at his creation—

‘ Be fruitful and multiply ’

(Gen. 1 : 28)

The blessing to be fruitful and multiply was not withdrawn from man at the time of his fall. This blessing is given to Abraham as a promise that he will become a great nation and that his seed will multiply. In spite of the barrenness of his wife Sarah and his own old age, Abraham believed in the promise and it was fulfilled in the birth of Isaac—the child of promise. As a gift from God, Israel dedicated their children to God but never offered their children as sacrifice like the Canaanites. The Abraham Isaac story (Gen. 22) does reflect this background, but ultimately God prevents Abraham from sacrificing his son and instead provides a ram for the sacrifice.

The story of Jephthah has a possible instance of the sacrifice of his daughter but the Rabbis interpret that Japhthah dedicated his daughter to the Lord and did not sacrifice her. A clue for this interpretation is seen in the vow made by Jephthah—

‘ Whatsoever comes forth from the doors of my house to meet me,
when I return in peace from the children of
Amon shall surely
be the Lord’s (and) or I will offer it up for a
burnt offering.

(Jud. 11: 31)

The daughter was not sacrificed but dedicated to the Lord. Canaanite background is reflected in the words of the prophet Micah (8th century BC) when he asks—

shall I give my first born for my transgressions
the fruit of my body for the sins of my soul ?

The prophet answers through a divine oracle rejecting the suggestion of child sacrifice in these words :

He had showed you O man what is good ;
and what does the Lord require of you
but to do justice and to love kindness,
and to walk humbly with your God

(Mic. 6: 7-8)

Manasseh is said to have burned his son as an offering but writer censures him for this and all other foreign religious practices. (2k, 21, 6f).

Although child sacrifice was prevalent amongst their Canaanite neighbours, Israel never accepted it because of their belief that children are a gift from God, that they should be brought up in the fear and knowledge of the Lord.

Instructions of children

The Israelite tradition emphasized the training of children through instruction in the law of the Lord and the traditions of the people (Deut. 6 : 4-9). The parents are asked to teach them diligently to their children and talk of them when they sit, walk, lie down and rise. The religious instruction methodology passed through several stages in their history. The instruction of the law as an external imposition was not effective. Jeremiah says that Yahweh will write the Law upon the hearts of the people so that they will spontaneously follow the law of the Lord without any external compulsion. The Lord and the prophetic instruction was one sided and did not give opportunity for new questions to be raised by younger generation from the new contexts in which they were living. There was a total rejection of the one sided authoritarian teaching. The new questions raised by a new generation were not taken into account by the teachers in Israel. The instructions of the law and the prophetic teaching could not make an impression on the people, especially the younger generation. At this time, when faith itself seemed to have lost its appeal through the old method of teaching, the wisdom writers introduced a new method of instruction to meet these new demands by the younger people, it was not authoritarian one way instruction but a two way shared instruction in which the young pupil was free to raise new questions and was inspired through proverbs, metaphors and parable, to voluntarily accept the good and reject the evil way of life. There are no threats but persuasion to voluntarily choose the righteous way of life. The child was instructed in the way of wisdom so that he or she could grow up to maturity and become a responsible member of the community of the people of God. Politics, sociology, economics and community living were all instructed in this new method. The wisdom method is also used by Jesus in his parables and the beatitudes, ‘ Blessed ’ is the characteristic pattern of this method, leaving the decision for good to the hearer without threat of punishment.

During the early years, the child was looked after by the mother or nurse. Mother instructed the child in moral, ethical life and religious traditions. As boys grew up, the fathers took charge of them. The mothers instructed girls in the household duties and prepared

them for family responsibilities. In later generations the synagogue elders taught the law to the young people.

Parents helping the child to be self-reliant :

The fathers taught a trade to the boys so that they could be self-reliant in life. The Rabbis said,

‘ He who does not teach his son a useful trade is bringing him up to be a thief.’

Jesus learned carpentry from his father Joseph and St. Paul learnt tentmaking, a skill which he used so affectively as he preached in different cities. Dignity of work was taught from younger days, so that every young person could engage in remunerative trade or occupation and learn to be self-reliant.

This has been the tradition in the Indian society also. But this has been lost in the educational system which often makes a young person unable to support himself apart from some clerical job or some work in an office or school. Education in India was initiated to prepare clerical staff for the rulers and thus it did not aim at producing self-reliant young people but dependent subordinates who can only work in an office but cannot support themselves without entering into these government and private institutions. The curriculum in schools does not introduce useful trades but arranges unrelated activities which only perpetuate dependence and not self-reliance. Our young people can run, bat, cut and hit a ball, but cannot do manual work and be productive members of the society. School and college education is not interested in developing self-reliant young people but only dependents who cannot survive unless they are given a job after graduation. Thus a nation of dependent younger generation is growing up with no creative adaptation to the situations in life. All our hard manual productive work especially agriculture is done by older people, while the young go through school, college and search for white collar jobs which are not enough to go round for every one, education is not related to the needs and struggles of people.

Children honour the parents :

The decalogue has one commandment with promise relating to children :

‘ Honour your father and mother
that your days may be long in the land which
the Lord gives you ’

(Ex. 20 : 12)

This commandment aims at Bridging the gap the generations—children and parents. The word ‘honour’ implies that the younger generation should be willing to learn from the experience of the older generation—learn from their achievements and avoid their mistakes, not with a rejection of the past but with an appreciation of the parents and their contribution to their children through traditions experience and instructions. St. Paul, while quoting this commandment, says that honouring the parents the right and the only commandment with promise but at the same time instructs the parents also in these words—

‘ Fathers do not provoke your children to anger
but bring them up in the discipline and
instructions of the Lord ’

(Eph. 6 : 1-4)

Paul reminds the responsibility of parents in being sensitive to the growing up of their children and not recitate them by being authoritarian and unwilling to see the new questions raised by the younger generation. Here the worth of the child as a person even within the family is indicated. The parents also should be careful not to trespass upon the rights of the children.

A dominating parent often brings up a submissive and second-rate child. The creative initiative of the child is damaged by an authoritarian parent. The Church has Sunday Schools for children to help them grow in Christian nature. There could be similar classes for parents where their responsibilities with respect to their children, their growth and development could be emphasized.

Jesus and children

Jesus did not accept the inferior position given to children in the community and gave them importance, blessed them and said that only those who are like little children will enter into God’s Kingdom.

Certain mothers bring their children to Jesus but the disciples in the usual attitude to children, treat them as nuisance and those who disturb the adults and send them away. Jesus says to the disciples

‘ Let the children come to me, do not hinder
them
for such belongs the Kingdom of God ’

(Mt. 10 : 14 ; Mt. 19 : 14 ; Lk. 18 : 16)

Jesus takes them up in his hands and blesses them. When the disciples were disputing as to who was the greatest amongst them, Jesus took a child, set him in their midst and said that unless they become like a child they will never enter into the Kingdom of heaven.

(Mt. 18, 3, 4)

Jesus a ‘attitude’ towards children has given a new place for children in the community.

The birth and childhood stories of Jesus focus attention on children. The shepherds and the wisemen offering praise and tributes, the insight to the future glory of the child and the name given by the angel, all give importance to children in the community. The story of the birth and naming of John the Baptist has a beautiful verse about the expectation of the parents and the community with respect to the newborn child. Those who heard of the events related about the birth of John exclaimed, ‘ what then will this child be? ’

There are several accounts of the childhood of the leaders of Israel—Joseph, Moses, Mirriam, Samuel, David, Solomon, the Hebrew slave girl in Syria and Daniel. These bring home the importance of childhood, parental care, training and nurture emphasizing that the leadership of the community is assured by the tender and loving care with which parents and community bring up the children. In conclusion I would like to emphasize the following points about children as emphasized in the biblical accounts :

(1) Children are the gift of God to the human community. The way these are brought up, instructed in the fundamentals of faith will ensure a better human community in the future.

(2) The teaching and instruction of children should be given top priority the ministry of the church. This should not just be nurture for domesticating the children and fitting them for a predetermined socio-economic political and religious structures, but with a view to making them creative and critically aware of the situations in which they live.

(3) Dignity of labour should be one of the most important lessons that a child should learn, while rejecting child labour for commercial purposes, the dignity of labour, training in self-reliance should be emphasized in children's education. New curriculum with study and practical manual work should be introduced in schools.

(4) The importance of children in religious activities and worship should be assured. The children are given importance in the religious festivals in the Bible. Jesus at the Temple in Jerusalem at the age of twelve and the mention of children in processions is worth noting, children should be part of the worship life of the community.

(5) While teaching our children to honour the parents and elders, there should also be emphasis on parents and adults being sensitive to the growing urges of the children, sympathetic understanding of their problem and love and care to help them in developing as mature

useful men and women in the community. The parents and adults also need to grow up with their children and the younger generation.

The child is indeed the gift of God to be received with gratitude and helped to grow in the knowledge and fear of God and as useful man and woman with integrity and creativity in the community. The Bible witness to these abiding truths about the child who is indeed the one who brings into our midst the very Kingdom of God challenging us to new life and renewal.

Truly, I say to you, unless you turn and become like children, you will never enter the Kingdom of heaven.

All the Mesianic pictures of the Kingdom in the Bible focus attention on the child, pointing out that they are a blessing for the future of the human community.

A child leading the lamb and the leopard, a child playing on the 'cockatrice' den. (Is. 11 : 6-7)

The future of the human community is in the way children grow up and become mature men and women in the community. Indeed theirs is the Kingdom.

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Creative Education

DR. H. S. S. LAWRENCE

Education Officer (Rtd.) Madras

When we think of creativity in general, we are at the outset, perhaps reminded of the CREATION, the original bringing into existence of the Universe by God Himself. We cannot forget the beautiful words of the Bible :

‘ In the beginning God created the Heaven and the Earth ’.

(Genesis 1 : 1)

‘ For behold I create new heavens and a new earth ’.

(Isaiah 65 : 17)

The subject is so interesting and important. All of a human being's capacities are expected to be devoted to creative work. We often hear of the need for creative thinkers, leaders, teachers and pupils. Yet it is often difficult to explain the concept of creativity.

Some Definitions

Creation is a product of inventive ingenuity; an original work especially of the imaginative faculty. Creative means having the quality or power of creating; it means to be originative or productive. In creative thinking, there is invention, production of works of art, discovery of something new or genuine novelty. ‘ All living is a creative process ’ said Judson Herrick. Creativity is thus enshrined in the very life process spontaneously in some way or other.

B.H. Bode thinks of creativity as ‘ organising habits ’; ‘ On higher levels we call this process of organising habits into a new pattern by such names as inventiveness or creativeness ’.

The well known educationist Kilpatrick W.H., long ago pointed out the close relationship between learning and creativity;

‘ Learning thus becomes a more active and creative affair Most people think. For the learner actual creation has taken place ’.

Dr. Kilpatrick also discusses imitation with reference to creation or creativity. He explains that creativity is not imitation:

‘ It begins to appear that there is a Creation-imitation scale. At one end is the greatest possible amount of creation in proportion to imitation. At the other end is the reverse, the least possible amount of creation in proportion to imitation, with all gradations in between ’.

Helms and Turner have given a clear definition of creativity as follows;

‘ Creativity may best be defined as a unique mental process which operates on a body of knowledge in such a way that a novel end product

is developed. The mental process itself includes the forming and testing of hypotheses and the skill for transmitting the final result. The product or idea need not be a tangible one, such as a new mouse-trap but may also be intangible i.e. a philosophy or a new concept in metaphysics ’.

Subjective and Objective element in Creativity

In creativity the subjective element is significant. The inner urge and experience of the individual are fundamental for one to become creative in any way. In creativity the stress is thus on individuality, inner self and one's unique personality as shown by Dr. Harold Rugg :

‘ In the creative attitude, however, the orientation is inward. It is subjective, not objective as in problem-solving. The creating process is propelled by an inner urge to objectify mood to portray overtly personal integrations of meaning, generalisation and emotion. The drive may be to write a poetic phrase or line of stanza, to portray something with pencil or brush, to put together a new combination of tones or bodily movements that will objectify a fusion of ideas and feeling. But the attitude adopted in the initial stage in the creative activity is determined by reference to the subjective inner experience of the individual ’.

Though the subjective, inner urge is important in creative activity, objective problem solving is not entirely ruled out in creativity. Both are not essentially different forms of behaviour. In creative work, mastery over the essential skills and techniques concerned helps in effective expression whether it be art, music or writing. As Lucretius said, ‘ Nothing can be created out of nothing ’. Hence, training, experience and ideas are essential to creative imagination. It is not reasonable to believe that familiarity with products may stifle originality. Here is a point for those engaged in art and science of creativity. As Dr. T. R. McConaughy States :

‘ In the better types of instruction in composition, drawing and the like, more attention is given than formerly to study of good products, theory and technique. Originality is fed by such equipment; starved by poverty of examples and precedents ’.

Modern trends towards Creativity in Education

A Good Elementary School

A qualitative school provides quality education. Such a school accepts every child—the swift, the average, the slow, the richly endowed and the handicapped—and invests its total resources equally in each to prepare him to achieve his personal goal to the full extent his talents and ambitions permit. In short,

interests, abilities, aptitudes and pursuits of the child should be possible of full development in every school. This is an accepted and comprehensive concept of education which promotes creativity and from which we cannot escape.

A good elementary school, if it has to encourage children to be creative, has to possess the following characteristics :

- (a) Provides for individual differences by establishing an informal and flexible school environment with a wide variety of materials available ;
- (b) Relies on active participation of children in learning activities as opposed to passive absorption of content ;
- (c) Links school life to life in the community so that school learnings are not isolated from life outside the school ;
- (d) Treats subject matter and skills as a means of carrying on activities rather than as ends in themselves ;
- (e) Regards arts and crafts as integral parts of the curriculum rather than as 'frills and fads' ;
- (f) Views discipline as increasing ability in self-management rather than as mere repression by authority ;
- (g) Regards the teacher as a guide to learning rather than as one merely exercising authority.

The Creative Spirit

Man fulfils in and through creation and his creative faculties. The creative, non-conformist spirit is active in children and youth. All the abilities and talents of children should be diverted to creative work. Education has the duty to liberate all the creative potentialities of human consciousness. Piaget contends that the primary goal of education is to produce students who are creative and prone to invent and discover. The role of education to liberate all the creative abilities of human beings in a wholesome way has been explained by the UNESCO International Commission on the Development of Education :

'Education has the dual power to cultivate and to stifle creativity. Recognition of its complex tasks in this domain is one of the most fruitful intellectual achievements of modern psychopedagogical research. These tasks may be described as preserving each individual's originality and creative ingenuity without giving up the need to place him in real life ; transmitting culture without overwhelming him with ready made models ; encouraging him to make use of his gifts, aptitudes and personal forms of expression without cultivating his egotism : paying keen attention to each persons' specific traits without overlooking the fact that creation is also collective activity '.

Individual Differences

The modern school has to develop what is unique and distinctive in every child. Each child as a unique personality. Each has independent, special and distinct talents. Individual differences in children are an accepted fact to be welcomed and not frowned upon. Emphasis should be laid on differences rather than on

sameness and uniformity and on originality rather than on old traditional ways. We aim at a creative education which takes into account the individuality of children rather than the one which gives them the same identical processing as the others in the same classroom. As there are individual differences, a good school will follow the paths of individual attention, initiative, originality and freedom of expression.

Child Centred Education

Child-centred education, rather than subject-centred education will promote creativity. Teachers would do well to be teachers of children, rather than of subjects. They should follow child psychology rather than marks in examinations. Teachers will have to pay individual attention and patiently develop the child with regard to body, mind and soul. Opportunities should be provided for the interests, abilities and special talents of the child. The positive aspects of the child should be recognised, stressed and approved so that success and achievement are possible. We need schools where children will succeed through a reasonable use of their capacities. The personality needs of children-affection, belongingness, achievement, independence and social approval—should be met in schools so that children could be creative. As Adams Says : ' The new teaching recognises the right of the pupil to do things in his own way within reasonable limits '.

The significance of properly meeting individual differences is explained below :

' If children receive recognition for achievement with due regard to disparity in abilities and capacities, it can go along way in attempting to achieve more and more. Meeting the individual differences among children in a satisfying way is counted in appreciable gain in the direction of creativity. It is urged that the teacher today has to make every child worthy in such accomplishments as are suited to his abilities. To meet the individual differences in mental ability, experiments in schools such as enriched programmes and individualised teaching are being attempted to enable children to achieve according to their own potentials '.

A New Environment

The school environment should be such as to encourage creative talents in children. Some schools are in- attractive, dull and bare. There is no colour, attraction, delight, cheer or pleasant atmosphere. The school tone should be of high quality. To encourage children to be creative requires an environment conducive to such creativity. The compound, the walls, the shelves, teaching aids and the library should motivate and enthuse children to create. A dull and stereotyped school without attractive models and exhibits cannot encourage creativity. It is so sad to see some schools using little of the available space and how drab the school is rather than creative and alive. The garden, the craft room, the library, laboratories, play ground, the office room, the art room and other classrooms could be active centres for promoting creativity in children. Similarly the homes, the community centres, villages and towns ought to be conducive environments

(Continued on page 18)

An Appeal To The Leaders And Followers of All Religions

World Conference : Religious Workers for Saving the Sacred Gift of Life
from Nuclear Catastrophe, Moscow.

Dear Brothers and Sisters,

1. We make this appeal at a decisive hour of history. The potents are ominous. The catastrophe of a nuclear holocaust, capable of destroying humanity and life itself, faces us frighteningly closer than ever before.

2. We who make this appeal have come from 90 countries in all six continents, representatives of Buddhism, Christianity, Hinduism, Islam, Judaism, Shintoism, Sikhism and Zoroastrianism, gathered together in Moscow from May 10th to 14th, 1982, in the World Conference : Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe.

3. We make this appeal to you, our brothers and sisters of all religions in all parts of the world, for together we form the majority of the population of the world, and by accepting our moral responsibility to work together we can change the course of history through appealing to the conscience of humanity and to the decision-makers of the nations, on the basis of our common love for humanity.

Part I

4. We hold to different religious convictions. We admit that we have not ourselves always pursued peace. We have quarrelled about our convictions, and even fought wars in the name of religion. Today we have come together, drawn by the menace of a nuclear catastrophe, which faces all of us alike, whether we profess one religion or another, or none at all. We have gathered here neither to discuss our differences nor to create a common syncretistic new religion. We are here because we sense the common peril that faces all humanity, and even all life. We make this joint appeal to you, dear brothers and sisters of all religions of the world, and in your name to the conscience of humanity.

5. In this conference we have listened to many voices. We were touched to tears by the words of our sister from Japan, Ms. Michiyo Kurokawa, a surviving victim of Hiroshima who told us what she experienced as a 16-year girl on that fateful morning of August 6, 1945 — the fiery storm and the eerie silence that followed, the hundreds of thousands incinerated, the deadly spread of radiation which took the toll of another hundred thousand, the ten thousand scalded and wounded crowding into a 600-bed hospital, the smell of burning bodies, flesh falling off the bodies of the living, little girls with their peeling skin trailing them like rags. We who listened to the account wept in silence, helpless and forlorn.

6. We listened to many voices — people from nations big and small. We felt the insecurity and fear experienced by people in small nations like Cyprus, which remains divided and continues to suffer, or Angola, Namibia or Zambia, living close to a powerful neighbour nation that does not shrink from crossing borders and bombing and

strafing defenseless people. We shuddered to think how much greater their insecurity would be, if the potential nuclear power of these neighbours who do not respect international law were to become actual.

7. Our brethren from the Middle East told us that the Middle East has now become a boiling cauldron. Lebanon bleeds; its unity and sovereignty are threatened; and are rushed in from outside to several groups. This should be stopped immediately. The Palestinian people suffer, deprived of their homeland and denied the right to self-determination and statehood. Violation of human rights and repression have become more intense in occupied territories. The special status of Jerusalem, the Holy City sacred to three religions, is in danger, and the liberation of the occupied part of the city is a necessary condition for peace in the region.

8. We listened to our brothers and sisters in Europe, the cradle of modern civilization and the theatre of two world wars in this century. Its soil is saturated with nuclear weapons. More is sought to be added. A little spark in Europe, be it due to inflamed passions or an inadvertent accident, can light a fire that can soon grow into a global holocaust. No wonder that people of Europe are expressing their protest in massive demonstrations of unprecedented size and scale.

9. We listened to our brothers and sisters in Central and South America, in Africa and Asia and from all parts of the world — demanding in unison: ban nuclear weapons, establish justice, negotiate, do not interfere in internal affairs, abjure war, pursue peace.

Part II

1. To save life — *the mind must move*, from false perceptions of national security and narrow national interests, to a perception of the threat that now faces all humanity and life itself. Humanity should identify common enemies, and set itself to struggle against them.

- (a) wrongly giving priority to narrow national interests and national security above the interests and security of humanity as whole;
- (b) Wrong perceptions of security as based on power of weapons — nuclear or conventional — and seeking one's own security through destruction of others; the false idea that more weapons bring more security;
- (c) the pursuit of profit by escalating the arms race and by fomenting local conflicts to expand the market for the arms trade;
- (d) the failure to fight injustice, both within and among nations, to remove exploitation, oppression, ignorance and poverty, hunger, malnutrition, communal hatred and racism;

- (e) the prevailing male domination in all societies which keeps the female half of humanity from full participation in decision-making and leadership ;
- (f) the pursuit of untruth in international relations, including self-justification, suppression of truth, false perceptions about ourselves and about the presumed enemy ;
- (g) the desire for domination, one nation pursuing superiority over others.

2. To save life — peace should not be separated from justice for all ; only a just peace can endure. Both peace and justice should be the concern of all — Whether rich or poor, less developed or more developed. We should not remain passive in the situation where many people, under the pressure of social and economic factors, lose faith in the value of their life and become indifferent to death.

3. To save life — science and technology, the most powerful instruments in the hands of humanity, have to be liberated from their present subservience to war and profit, in order to serve the true interests of all humanity — like the eradication of disease and ignorance, of hunger and malnutrition, of poverty and suffering.

4. To save life — humanity must unite. People of all religions and no religion, working together, must put pressure on decision-makers and leaders of government :

- (a) to move from postures of confrontation, to meeting around the conference table, accepting one another as they are, with their differing ideological and political positions, not insisting on changing the other before talking to him ;
- (b) to devise an effective time-frame, with stipulated deadlines for implementing the various stages, based on the programme of action already agreed upon in the First Special Session of the UN General Assembly on Disarmament ; that new comprehensive programme on disarmament which, we hope, would be adopted by the Second Special Session in June-July 1982 ;
- (c) to implement immediately a total freeze on the manufacture, testing and deployment of new or 'improved' nuclear weapons ;
- (d) to begin destroying substantial parts of the present arsenals of nuclear weapons, thereby demonstrating the bonafides of disarmament agreements and providing humanity with new hope ; this can be done unilaterally by all of the nuclear powers, as well as bilaterally or multilaterally on the principle of equal security for all ;
- (e) to conclude, ratify and implement an enforceable international convention to ban all chemical and climatological weapons ;
- (f) to declare and implement Nuclear Weapons Free Zones in Southern Africa, in the Middle East, in Europe, in the Indian Ocean, in Asia, and wherever else possible and necessary, like that already existing in Latin America ;
- (g) to embark on a well-financed, massive and effective campaigning, under UN sponsorship, for the education of children and adults everywhere, on the horrible consequences of nuclear war, not only for people now living, but also for future generations, and for all life on our planet as such ; using all the mass media, place of worship, trade

unions, educational institutions, leadership training programmes, Disseminating information and films on the experiences of Hiroshima and Nagasaki, drawing upon the expertise and research of Peace Institutes, physicians' international organizations and other similar bodies.

5. To save life, the religious organizations and peoples of the world should act together with others to expose the falsehood of many prevailing doctrines which are dangerously misleading, such as :

- (a) the view that people can buy private shelters which will protect them from a nuclear attack.
- (b) the view that a nuclear war can be fought and won ; that there is such a thing as a limited nuclear war, and can be fought with enhanced radiation weapons, which destroy only people and not the property.
- (c) that security can be granted by a pre-emptive first strike capability ;
- (d) that more weapons bring more security ;
- (e) that one nation can find its security by exposing other nations to insecurity ;
- (f) the view that a humane and civilized world is possible after a nuclear war.

6. To save life religious people and organizations should :

- (a) give active and enthusiastic support to genuine peace movements and anti-war demonstrations ;
- (b) buy time and space in the mass media to programmes of education about disarmament issues ; put pressure on the media to devote more of their facilities and influences for peace education and the demand for peace ;
- (c) use all the means at their disposal, including pulpits, publications, festivals and worship programmes to promote a campaign for peace with justice and for disarmament ;
- (d) to initiate and support negotiations campaigns all over the world.

7. Above all, the religious people of the world should with one voice condemn as a moral evil, the development, manufacture, testing, deployment and use of any nuclear weapons of any kind whatsoever by anyone. This is not a political issue, but a pre-eminently moral issue. Religions should speak humbly, with awareness of their own past complicity in war and violence. But they must speak clearly, audibly and unequivocally, for it is a matter of saving the sacred gift of life.

8. We appeal to our brothers and sisters of different religions not to say or do anything which hurts the religious feeling, or the legitimate and legal right of the followers of other religions. Peaceful co-existence and dialogue are as necessary among religions as among nations.

9. So we appeal to you, our religious brothers and sisters all over the world, to begin now, if you have not already done so, to speak and to act, and above all to pray, to pray fervently, to pray with hope and trust. May the prayer of millions rise as a canopy over the earth to protect it from the impending doom of a nuclear catastrophe. The Source and Ground of all being and of all life will not fail to heed our prayers.

The Church of South India Council for Child Care

MR. BHASKER A. BHASME

Director, C.S.I. C.C.C., Bangalore

The Origin

The CSI-CCC is a body under the Synod of the Church of South India. It was set up in the year 1969 to take over the responsibility from Kinder nothilfe (KNH) for the care of the children in the Homes, Hostels and Orphanages run by the Church of South India and other Churches. In this context it is necessary to state the origin of KNH and of their work of child care in India.

Kindernothilfe, meaning Kinder-children, not-need, and hilfe-help, is a West German organisation of Protestant Christians, which took birth in the year 1956, by the Holy Spirit moving the minds and hearts of thousands of Germans who had listened to a sermon preached at a Convention by one outstanding lay member of the Synod of the Protestant Churches in West Germany, on the text, 'Truly whatsoever you have done to one of my brothers, even to the least of them, you have done it to me' (Matthew 25: 40). The background of the Convention was the growing awareness created among the West German Christians that the suffering and the destruction inflicted on them during the Second World War was because they had turned away from God. And now as a result of their struggle for survival, they were once again on the road to affluence due to the 'Economic Miracle' that had been achieved. They had therefore, felt that they must turn back to God and accept Christ again.

While hearing the challenging appeal of the sermon on the text over the radio, one Mr. Karl Bormann was moved to set aside 10% of his monthly income for feeding the hungry, in spite of his heavy family commitments. He also challenged a number of his friends and by 1958, a small inter-denominational group of lay people was formed, who set aside part of their salaries which they decided to send to India to feed the poor and destitute. In 1959, they met one Rev. A. Koelle, a Basel Mission Missionary, from North Kerala, who had just then returned from India and who had told them that the greatest need was to help the poor among the youth through fosterships. This led Mr. Karl Bormann and his friends to the idea of the personal fostership scheme to help destitute children to be housed and educated in Christian hostels. By the end of 1959, the first five foster-children were adopted for KNH support. A year later 255 children in 14 different Boarding Homes in India were under support. On January 7, 1961 Kindernothilfe was registered as a Society.

The work grew rapidly and by 1965 it was felt necessary to set up an office of KNH in India. It was set up at Deenabandupuram by Mr. Lueder Luers who became the first Director. As the number of children under support in the various hostels and homes grew more and more the need was felt by KNH

to integrate the work of KNH in India with the work of the Church of South India to which most of the KNH supported Homes belong.

The Board of the KNH held negotiations with the CSI Synod which finally led to the constitution of the Church of South India Council for Child Care. This is a new chapter in the history of the Church. The CSI-CCC thus took over the responsibility for proper care, education and training of all the children supported by KNH in the Homes, Hostels and Orphanages run by the Church of South India and other co-operating Churches.

Functions of CSI-CCC

The main function of the CSI Council for Child Care is to assist the Church in India in its Mission to young Christians and others—all the poor and handicapped—in accordance with the principles of Kindernothilfe who provide most of the financial support to the children who are cared for. The Council lays down administrative policies and develops new programmes of child care in co-operation with KNH. The Dioceses of the CSI and other Churches who operate these programmes are provided with grants by the Council to meet their expenses, from fostership grants received from KNH. The Council renders proper accounts of the grants received from KNH both to the KNH Board in Germany as well as to the Synod, and of the disbursements made to the Dioceses and Churches.

The Council has field staff to supervise on its behalf, that the Hostels are run by the Dioceses and Churches in accordance with the norms laid down by the Council and that proper accounts are kept of the grants received and how they are spent. The field staff also ensure the proper implementation of the child care programme in terms of the physical facilities provided for the children in the Homes and of their overall development and welfare.

The fosterparent child relationship has many dimensions. The Council ensures their relationship by channelling regular periodic communication through letters and gifts both ways between fosterparents, children and vice versa. This is the external manifestation of the love and prayers that bind them in a relationship.

The Council also assists the Dioceses and Churches in the selection and training of the more important staff in the Homes to maintain a good and uniform standard of child care in the Homes. It also holds conferences and consultations for them for mutual sharing of their problems and achievements and to have a spirit of oneness in the ministry.

Aims and Objectives of Child Care

The main aims and objectives of the ministry of child care of CSI-CCC are:

- (1) To help needy children irrespective of caste, creed and community to lead a meaningful and a more fulfilling life.
- (2) To nurture them in Christian faith.
- (3) To enable them to build up their character.
- (4) To enable them to undertake responsibility for their own lives.
- (5) To create in them an awareness of the needs of others that would lead to sharing and helping.
- (6) To equip them with skill and ability to be self-reliant.
- (7) To extend appropriate developmental activities to families of children and to the community.
- (8) To train the children for leadership in the Church and elsewhere/society and country.
- (9) To help the children understand and experience universal fellowship and love through their relationship with foster-parents and other friends.
- (10) To help the children to see the relationship with their foster-parents as a means of helping them to understand the Indian ways of life and culture by exchange of information, audio visual aids and of prayer.
- (11) To create an awareness among all people concerned that in this ministry we are bound together in relationship of mutual sharing and ecumenical partnership.
- (12) To ensure financial stability of the programmes by development of local resources such as endowments, fosterships, contributions in cash, kind and human resources.

The different programmes of child care

The different programmes of child care carried on in the Dioceses and Churches supported by CSI-CCC are as follows:

- (1) Hostel education for destitute children.
- (2) Homes for education and training of handicapped children.
- (3) The children's New Life Centres for illiterate children in rural areas.
- (4) Crèche Centres for children of working mothers from weaker sections of society, in city slums and rural areas.

The aims and objectives for each of these programmes and methods of implementing them have been laid down by the Council in great detail in a separate folder for the benefit of those in direct charge of the Homes and the Managers and Superintendents.

The essential features of all programmes aim at the total development of the deprived child by giving all opportunities for his/her full development to take his/

her rightful place in the society. The programmes in the Hostels for school going children are designed to supplement the academic education they obtain in the schools. These include recreational and cultural activities, training in leadership qualities, work experience programmes, vocational guidance, involvement in community life and welfare etc. Excursions and study tours are also arranged to places of developmental activities. The programmes are constantly under review so that the needs of the children in a developing society are met.

The care of the handicapped children includes care of the blind and deaf children, the physically crippled including leprosy cured, and the mentally handicapped. Specially trained staff with the necessary equipment are provided and effort is made to educate the parents of the children on proper attitudes towards them, and to inculcate in the community the need for early treatment and training for them. The education and training of the handicapped is oriented from an early stage towards their rehabilitation.

In the Children's New Life Centres we have a unique programme for the development of the children of rural areas who have missed schooling and have thus been deprived of their basic development. Through a well planned non-formal education and training programme we endeavour to put them in the main stream of life of the community, fully equipped to play their roles effectively. This is a comparatively recent programme and has shown signs of great promise for the development of rural areas.

In the Crèche programme the aim is to protect the young children of working mothers from neglect and malnutrition and to immunise them against children's common fatal diseases. A good environment for their growth and development during early childhood is provided. An outreach programme to educate the families of these children on nutrition and health and hygiene is also provided. They are also initiated into social awareness and community development programmes.

5. Hostel Education—the merits

Except the Crèche centres for the under fives and the associated day care programme, the rest of the programmes are residential, centred around a Home.

Hostel education has been in existence in India from time immemorial when in ancient India we had the Gurukul system. After the early childhood of five to seven years at home, the child was sent to stay under care of a Guru to acquire knowledge and mould his character, living in company with other children of his age group. With the spread of education the Gurukul system gave place to hostels which continues to the present day.

After a child has reached the age of five plus it is considered good for his development to live with other children and to be away from home. This helps the child to grow and think for himself, to be independent, learn self-reliance and to learn to adjust himself in community living, rather than living a sheltered life. At the same time the home environment is retained as the child goes to live with his parents during vacations three to four times a year of which two are fairly long.

Hostel education is particularly of great advantage in our country where a large percentage of people live in abject poverty and cannot provide the facilities for education and training for development of the children. Due to lack of such facilities at home, aspiring children often leave their homes for cities and live miserable lives, often, exploited for child labour. There are other instances where, being unable to provide the family with a fair deal, the parents put an end to their lives along with their children.

The Government after a careful consideration of all aspects of child development, have decided to set up hostels and encourage hostel education by voluntary agencies, for poor and destitute children, as they consider this not only beneficial but also inescapable.

In our children's Homes we not only provide facilities for all-round development but also inculcate in them the right values of life through Christian education and personal example. We believe that life consists not merely in 'meat and drink' and material well being but in the development of values which call for sharing with others the benefits of development and sacrifice for the good of all. These are the essential features of Christian education that we provide in our Homes.

6. The supporting programmes

(a) Training Centre for child care workers

As the ministry covers the vast area of the four southern states of the country and as we have nearly 500 Homes with about 29,000 children, it needs to be supported by a cadre of dedicated staff. The Council takes good care of their recruitment and training. There are at present three wardens' Training Centres, one in Bangalore and the others at Dharapuram in Tamilnadu and Dornakal in Andhra Pradesh. Refresher Courses for wardens are also conducted annually. In addition, special training is arranged for the Superintendents of Children's New Life Centres and of the Homes for the Handicapped.

There are also five Training Centres for Crèche Nurses in different places.

(b) Study and Research

There is a study and Research Department in the Central Office in Bangalore, to review constantly the various programmes and evaluate them as and where necessary. This department also studies the problems in the Homes/Centres and provides useful data and statistics to the Council for their policy making. The department keeps in contact with similar organisations on child care both in the country and abroad, and with Governmental policies and Programmes on the subject and thus enables the Council to have upto date information on child welfare programmes and objectives.

(c) News Letters

The Council periodically issues News letters giving information on special activities of the Homes and on the lives and achievements of children who have left the Homes/Centres. The Object is to keep the Homes/Centres informed of one another's activities and thus share their experiences and create a spirit of oneness both among the children and the staff. Through these

publicity materials the Churches are also kept informed of the extent of activities of the ministry.

7. Follow up programme and the Alumni

There are about 12,000 children who have been so far ministered to by the CSI-CCC and are now on their own, having left the Homes. The Council tries to keep in touch with as many of them as possible. This has resulted in their being brought together to form a fellowship, through which they find mutual encouragement. The Council is giving all support to this fellowship as it helps to strengthen the Church and its ministry. With this contact with past children the Council is also helped in formulating new policies and programmes of child care.

8. The Indian Fostership Scheme

The CSI-CCC ministry to children had its origin with the fostership scheme evolved by KNH to support needy children in this country. Though the Church has been running the traditional boarding homes both fee paying and free for over a century, the fostership scheme has inbuilt in it more than mere financial support. There is a personal relationship established between the child and the fosterparent. Further, the Council has also the concern for the long term maintenance of this ministry.

The Council therefore, started the Indian Fostership Scheme to enlist Indian fosterparents, both as individuals and groups, to arouse in the Church and outside the Church in this country, an awareness of concern for the deprived children and to help them with opportunities to develop and lead a meaningful and more fulfilling life. The progress of this scheme has been slow and efforts are now underway to popularise the scheme.

9. The Child Care Programme and the Church's outreach

The Child care Ministry is an important programme for the Church's reach out to and involvement with the people. Through the ministry to children we have the scope to reach out to the families and the communities. We are thus better able to accomplish the mission of the Church.

The children of today grow up and become the adults of tomorrow. With the education and training we provide, they would become responsible and leading members of the Church and of the society. They would be the leaven in the lump and the salt of the earth.

Through appropriate programmes we involve the children in the Homes, in the life of the community and the community in the activities of the Homes. This community participation both-ways creates social awareness.

Thus the child care programmes of the CSI-CCC have a great potential not only for the development of destitute children and the upliftment of the weaker sections of the communities but also contribute to a richer and fuller development of the lives of the children in general.



SERMON OUTLINES

THE MISSIONARY CALL

Isaiah 6

Chapters 1-5 record Isaiah's woes against the apostate nation of Israel. Now, standing in the spotlight himself, moved by God's presence, aware of God's burning holiness, Isaiah cries out 'Woe is me!' His experience was similar to that of Moses at the burning bush and of Job after his great confrontation with God and of Daniel in the Presence of God. God does not demand a golden vessel, but He does demand a clean one. Thus the first essential in the life of a prophet or a preacher is personal cleansing from sin. Three words sum up Isaiah's great missionary call.

1. WOE !
The Prophet's Confession
2. Lo !
The Prophet's Cleansing
3. Go !
The Prophet's Commission

ILLUSTRATIONS

LIBERATOR LINCOLN

In Springfield, Illinois, the birthplace of Abraham Lincoln the President of the U.S.A. who emancipated the slaves there is a museum which displays some relics closely connected with the life and history of the great liberator. One of these museum pieces is an eighteen inch square of silk stained with blood in glass case.

The story behind the bloodstained silk is this. The President was shot while seated in a large opera house. As he fell over, a young lady wearing a white silk dress, seated in the next box, let him rest his head on her dress to make him as comfortable as possible. When she returned to her home, her first impulse was to have her dress laundered, but on reflection she decided to cut out the blood-stained piece and send it to the city fathers at Springfield. This she did, and they put it in the museum, with the inscription 'To the man who liberated the slaves'.

That is what the Springfield citizens thought of the blood of the man who freed the slaves. Do we, the freed slaves deemed by the blood of Christ, the greatest Emancipator of all, attach infinite value to the precious blood of our redemption? (I Pet. 1: 19, 20.)

Faith
A small boy was riding home from Sunday school in an open trolley, reading a leaflet titled, 'Faith in God'. Suddenly a gust of wind rushed through the car sweeping the paper from his hands into the street. In childlike

Note

Woe ! That resulted from the prophet's vision of deity, he saw God. It was a vision of holiness. Lo ! That resulted from the prophet's vision of depravity, he saw himself. It was a vision of helplessness. Go ! That resulted from the prophet's vision of duty, he saw a lost world. It was a vision of hopelessness. These three interwoven elements are indispensable if a believer is to be used of God in his generation.

ISAIAH'S CALL

Isaiah 6

Isaiah was a missionary—what we would call today a home missionary. His mission field was Israel and Judah. His task was to preach judgment, salvation and revival. This famous passage records his call to mission work. It is of deathless interest because it embodies the basic elements that constitute any mission call.

1. THE VISION THAT ENTHRALLED HIM (6 : 1-4)
2. THE VISION THAT APPALLED HIM (6 : 5-7)
 - (a) How God convicted him
 - (b) How God cleansed him
3. THE VISION THAT RECALLED HIM (6 : 8-13)
 - (a) The call of heaven (6 : 8)
 - (b) The condition of earth (6 : 9-13)

in that fashion he spontaneously shouted, 'Stop the car ; I've lost my faith in God.'

'Aren't children cute !' gushed one of the passengers. Another responded, 'He has more sense than most of us adults. We don't even realize when we've lost our faith in God, let alone stop our frenzied rush that we might find Him again.'

Sincerity

When the old Roman sculptors marred a statue with a slip of the chisel, some of them would fill the crack of chipped place with wax and try to sell the statue as unmarred. Honest sculptors refused to deceive the people thus. They stamped their statues with the Latin words 'sine cera' meaning without wax. From these two words we derive our English word sincere. Christ was 'without wax.' 'Never man spake like this man' (John 7 : 46 KJV). So, our speech must be salted with sincerity, integrity, impunity and impeccability.

Some years ago a missionary conference was being held at Moody Church in Chicago. In the large foyer of the church an interesting display was exhibited. It resembled a traffic light with red, amber, and green lights that came on and off at intervals. The amber light indicated the departure of a missionary for the foreign field. It came on once every thirty-five hours. The red light indicated the departure of a lost souled for eternity. It came on three times every two seconds. The green light indicated when every church would have given two cents to foreign missions. It came on once every twenty-four hours. The statistics may have changed, but the proportions are probably much the same.

News from the Dioceses

MADURAI DIOCESE

BISHOP POTHIRAJULU BEREAVED

Mrs. Emma Kohilam is the third daughter of Mrs. & Late Rev. Jeevamani—born in the year 1939. She was married to the Bishop Pothirajulu on 28-12-1962, when he was the Pastor at Sattur. In spite of nearly three years of great struggle with cancer, her dynamic leadership was felt in the Diocese until she passed away on 23rd June 1982. On hearing the sad news Pastors of different churches, the Madurai Catholic Arch Bishop The Most Rev. Dr. Justin Thiraviam, and people from all over the Diocese came to the Bishop's residence and just with their presence—all

Bishop—his two sons James, Joseph and his only younger daughter Jeba (who are 19, 14 & 8 years old).

During the Service Miss Ruby Alagumani of Pasumalai—a senior, highly respectable member of our Diocese spoke about our late Bishop Amma's Life and Ministry referring many aspects from her Childhood. How she was a good student in the Capron Hall & O. C. P. M. School followed by Lady Dock College University Education. Then as Pastor's wife for nearly 16 years how she was interested and involved in the life and ministry of the Church. As Bishop Amma during the past four years how she was keen in the Women's Work of the Diocese and also in the Board of Mission activities. Miss Alag



Bishop Pothirajulu and his family

of them manifested their oneness in heart, mind and soul to the Bishop and his family—in their bereavement.

The Funeral Service was arranged on June 24th Thursday Morning at 9.00 A.M. in the East Gate Church, Madurai and after the well attended solemn service—in a huge procession rarely seen in Madurai city—Mrs. Pothirajulu's mortal remains were taken to the Magabupalayam cemetery, where she was laid for eternal rest—next to Bishop Pothirajulu's Father's grave. The committal service at the Cemetery was conducted by the Rt. Rev. Daniel Abraham—Bishop of Tirunelveli.

The Funeral Service was conducted by the Diocesan Secretaries Rev. S. M. Paranjothi & Rev. Dhavaraj David—with the help of the East Gate Church Pastor Rev. D. G. Jeyapaul. Rt. Rev. Dr. R. Paulraj, Bishop of Trichy preached in the service. His message was of a great comfort and consolation to all of us and in particular to our

mani also gave testimony regarding Bishop Amma's enduring patience and her prayerful life.

Next, Rev. Samuel A. Ramar, Deputy Chairman of the Diocese shared the feelings, on behalf of the Diocese Pastors and their families.

Acting Principal of Tamilnadu Theological Seminary Rev. Sonny Yesudian also spoke in memory of Mr. Pothirajulu—regarding her contribution to the T.T.S. family, when Our Bishop was on the Faculty at T.T.S.

We acknowledge messages from Overseas from Rev. Dr. Telfer Mook, Rev. Dr. Samuel Amirtham and Bishop Newbiggin.

REV. SAMUEL A. RAMAR,
Diocese of Madurai and
Ramnad.

TAMILNAD CHRISTIAN COUNCIL

TRIENNIAL ASSEMBLY 1982

The Triennial Assembly of the Tamilnad Christian Council was held on the 19th & 20th June, 1982 in the Pida Hall, Athanavor, Yelagiri Hills, N.A. Dt. in the ELC Ambur Synod area.

The Theme for the Assembly was
'What Manner of Man is this'... Matt : 8 : 27.

Rev. D. S. Spurgeon of Nagercoil was the main speaker and he delivered three addresses on the theme. In his talk he emphasised the role of the Christian Community in projecting Jesus Christ not only as the Lord and Saviour of the world, but also to enable the people among whom we work to know that Jesus Christ is the Son of God. He brought out clearly the draw-backs of the Christians in all the Churches as seen in their day to day life and which hinder the people of other faiths to understand what manner of Man Christ is and His love which saves sinners.

Rt. Rev. Dorairaj Peter, President presided over the meetings. Mr. Mithra J. Ebenezer the Secretary of the Tamilnad Christian Council and the Director of the Economic Development Committee presented a detailed report on the various activities of the Council and the Rural Development programme of the ELC.

A cultural programme was presented by the IELC Ambur Synod under the leadership of Rev. J. John Sundaram on the 19th evening after dinner. The cultural programme was a dance drama commonly called 'Therukuthu' which is one of the old forms of entertainment in the rural areas. Through this performance the Life of Christ and the message of Salvation was depicted clearly in such a way as to enable the rural people to understand. In addition to the delegates, the whole village numbering around 1000 witnessed the programme.

On Sunday, the 20th June, 1982, a Divine Service was conducted at the Roman Catholic Church there. Rt. Rev. J. Thangamuthu, Vice-President, TCC, delivered the message on the theme of the Assembly. The Rt. Rev. Dorairaj Peter, President, celebrated the Holy Communion.

It was a unique opportunity for the delegates from the various denominations to participate in the Holy Communion Service conducted in a Roman Catholic Church. It revealed the ecumenical spirit of the Churches.

The following were elected to be the office bearers and Conveners of the Committee for this Triennial period.

- | | |
|-------------------------------------|--|
| 1. President | : RT. REV. J. SAM PONNIAH,
Bishop, CSI, Vellore
Diocese. |
| 2. Vice-President | : RT. REV. JAYASEELAN
JACOB,
Bishop, TELC. |
| 3. Hon. Treasurer | : MR. L. S. MOHANDOSS,
I. E. L. C. |
| 4. Secretary | : MR. MITHRA J. EBENEZER. |
| 5. Convener, ELC | : MR. JOSEPH WALSER,
CSI, Madras Diocese |
| 6. Convener-Evangelism
Committee | : REV. J. JOHN SUNDARAM,
IELC, Ambur Synod. |

About 50 delegates and other visitors and Special Invitees from the various Churches/Dioceses/Organizations representing the different denominations participated in the Triennial Assembly.

MITHRA J. EBENEZER
Secretary.

C.S.I. INTER DIOCESAN PASTORS' CONFERENCE

(Held at Ootacamund from May 4 to 7, 1982)

Has thirty-five years of rapid growth of the C.S.I. Church borne fruit? The Synod which met in 1978, reviewed the integral growth of the C.S.I. for the last thirty years, but could not contribute anything new in the Christian field. Even after thirty-five long years of rapid growth the church is unable to get rid of certain evils in the church and society. Racial discriminations and caste system are still widely prevalent.

The programmes of the P.A.D. gives a ray of hope. The total programming of the P.A.D. is really encouraging and we can expect that it will prove an effective instrument to implement the mission of the Church.

Rev. William Moses, the Director of P.A.D. in his introductory speech highlighted the purpose of the Conference. A series of Bible studies on the theme 'Jesus the Life of the World' were really enlightening to the delegates. Rev. Dr. Dyanchand Carr and Rev. M. Azariah were the main speakers. Rt. Rev. Ambalavanar inaugurated the Conference. The Rt. Rev. L. V. Azariah, Bishop of Rayalaseema was also present.

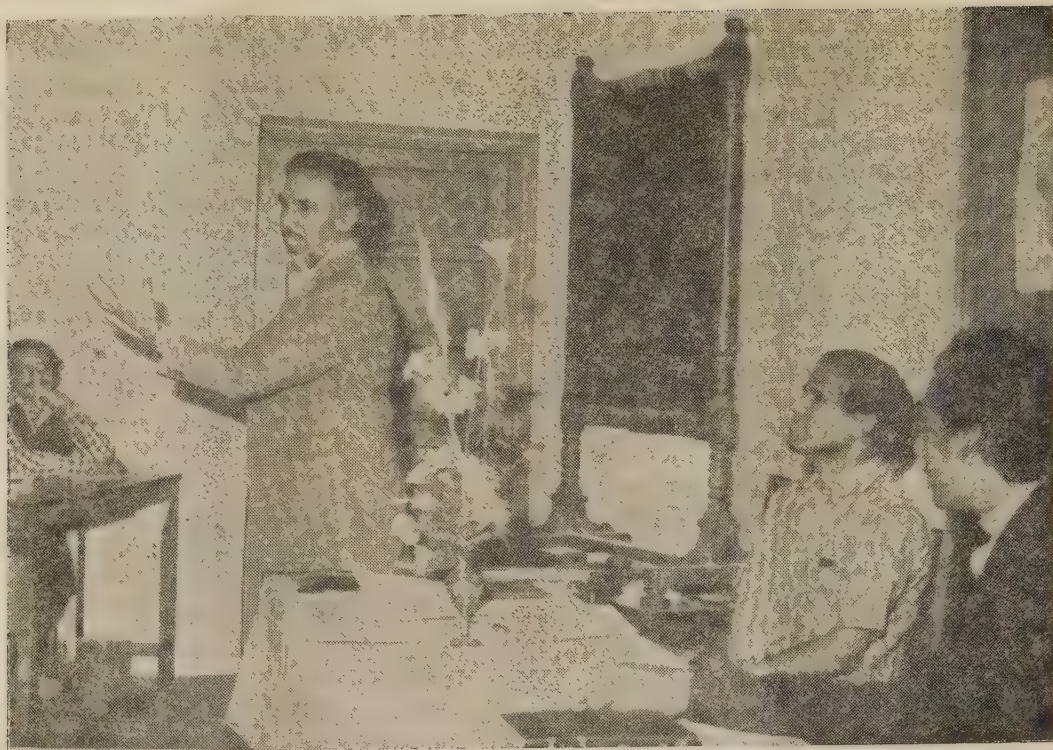
I take this opportunity to highlight the trend of the conference. A vital question posed was: 'How to revitalize the rural Church for the functioning of God's Kingdom? The Bible studies were mainly focussed on this aspect. The theology of the deliverance of the soul from corporal life was not the concern of the Conference. That salvation was considered as being for the World rather than from the World. Eternity has already broken into

history. The way of Life, is the way of the cross. It is not a popular ministry of attracting thousands for the other world, ignoring the sordid realities of the present. The birth of life—the birth of God's Kingdom will take place only when the Church acknowledges the new values of treasure. Understanding these new values of treasure will not be a compromising with evil structures but rather confronting the evil structures.

Rural Churches should be adequately equipped to carry out an effective pastoral ministry. God intends to save the whole humanity from its bondages. So it is the prime duty of the Church to help make a way for total salvation. Like the Church at Smyrna, evil structures may persecute the Church. All forces will align with evil forces. But if the Church is firm in its faith, it can give the water of life to the whole humanity. The crown of life will be given to all those who eagerly await it.

A report of the life and work of the different dioceses as presented by the respective representatives were quite discouraging. Conditions in certain dioceses are quite deplorable. Poor salary of workers, poor residential facilities, lack of conveyance, and lack of pastors are the difficulties some of the dioceses faced. Meanwhile other dioceses are very rich and sophisticated. Thus there is an unequal growth in the CSI Church.

MATHEW KOSHY,
CSI Madhya Kerala Diocese



Director : REV. WILLIAM MOSES Gen. Sec. : REV. M. AZARIAH Main Speaker : REV. DR. DHAYANCHAND CARR

Creative Education—(Continued from page 8)

for encouraging creativity. How true is the Tamil proverb : 'Only if you have a wall, you can draw.'

Need for Wholesale Change

Promoting creative education and encouraging children to be creative is not possible in a vacuum. There has to be a wholesale change in regard to objectives of education, curriculum, teaching methods, evaluation, textbooks, teaching materials and discipline. The modern curriculum has to be organised in terms or objectives to be achieved and tasks to be performed instead of marks to be obtained in examinations. The curriculum has also to be based on the community, its needs and aspirations. A changed attitude in regard to discipline is also to be brought about in terms of freedom, initiative, cooperation, responsibility participation, and self-control instead of obedience, punishment, authoritarianism and external control. The attitude to teachers has to undergo a thorough revision in terms of 'friends and guides', use of home and school in a wholesale partnership, use of modern methods and materials and promotion of the creative abilities of pupils. Pupil-centred rather than book-centred, subject-centred and examination-centred, education will be the best system of education which is psychology based and creative-oriented. We should march towards an era of educational diversity away from the mass production pedagogy of the past.

Future Trends

In the educational world of tomorrow, in reality,

we see trends towards individualisation, initiative, freedom and creativity in a large measure. The movement is towards breaking down of rigidity, and restriction, formality, uniformity, and unpleasantness. The movement away from mass production in the lock-step classroom, is towards non-formal, flexible and individualised education. The thrust is towards individual interests and diversity. These wholesome trends help to encourage creativity in children. Alvin Toffler points out the trends in his challenging book—Future Shock.

'We see here, therefore, a major cultural force in the society. Education being pushed to diversify its output, exactly as the economy is doing. And here exactly as in the realm of material production, the new technology rather than fostering standardisation, carries us on towards super-industrial diversity. 'Computers, for example, make it easier for a large school to schedule more flexibly. They make it easier for the school to cope with independent study, with a wider range of course offerings and more varied extracurricular activities. More important, computer assisted education, programmed instruction and other such techniques, despite popular misconceptions, radically enhance the possibilities of diversity in the classroom. They permit each student to advance at his own purely personal pace. They permit him to follow an individual cut path towards knowledge rather than a rigid syllabus as in the traditional industrial classroom'.

News from All Over....

S. TO COUNTER CONVERSION BID

The Rastriya Swayam Sevak Sangh (RSS) proposes to launch an 'effective propaganda drive' in Tamilnadu to counter the after math of the 'Meenakshipuram conversion'. R.S.S. General Secretary Rajendra Singh said in a pathi recently.

Addressing a group of R.S.S. workers here he said the S.S. planned to strengthen its 400 centres to contain the conversions. 'Tamilnadu is the weakest RSS link in the South though after the Meenakshipuram incident, we are regaining popularity. We are searching for a trained cadre to work in sensitive areas in Tamilnadu, where there is a fold increase work,' he added.

S.S. would have 20,000 branches in the country by next month.

Prof. Singh said R.S.S. was organising programmes in all countries, with the help of Indians abroad. Senior workers were operating 250 centres in the hilly and forest areas to contain conversion and 'to counter the activities of Christian missionaries.' Source : U.N.I.

Christian Conference of Asia

Claiming Christ in Solidarity with the Poor

The following is excerpted from the concluding statement of the meeting on evangelism in Hong Kong, sponsored by the Christian Conference of Asia.

From the sharing of this consultation around the central theme of evangelism, the following points were discussed:

1. To evangelize in the biblical understanding does not mean to win converts or manipulate people to respond, but simply to be true to making known the gospel in word and action irrespective of the results.

The affirming of human worth, the naming of the oppressor the giving of power to the powerless the bringing about of a new sense of community in solidarity with the oppressed, and the relating of their struggle to the self-giving sacrificial love and death of Jesus, are the words and actions that are fundamental to evangelism. We live in expectant hope that the Holy Spirit will bring about a response.

2. Evangelism must take place in solidarity with the poor and any proclamation is in the context of that community and its struggle. No religious preconditions are laid down for community. In the common struggle against evil forces, Christians work hand in hand with others regardless of their attitude towards Jesus Christ. In this context of struggle, evangelism is within, among equals, in trust and in a state of heightened awareness of sinful forces. In the process of solidarity with the poor, sharing their struggle and suffering, we share the gospel itself.

3. Fundamental to evangelism, the gospel would include the following central themes :

- (a) A clear recognition of God's concern for and identification with the poor. The God

whom we know as a liberating and searching God was incarnate in the person of Jesus Christ. He shared the frustrations, the aspirations and the spirituality of the poor in their struggle for justice and the fullness of life.

- (b) To all there is a call to a greater consciousness of sin with all its social, political, economic and personal consequences, and the need to repent. In community with the poor we discover that people not only are sinners but, more importantly, are sinned against. To the sinned-against, to repent is to turn from self-contempt to self-respect, from existing among the tombs to living in community, from despair to hope, from powerlessness to power.

- (c) The gospel is about the kingdom of God. Central to an understanding of the kingdom is the self-giving, sacrificial love and death of Jesus Christ. This does not mean a passive acceptance of suffering but a call for a new community that emerges from struggles and suffering.

U.K.—Disarmament

The British Council of Churches and 16 other UK religious organizations have issued a call for prayer and action for peace and an end to the arms race in connection with the second UN special session on disarmament, 7 June-9 July. Theme of the campaign, part of an international appeal for vigil, fasts, services, processions, and celebrations, is 'Choose Life.'

Switzerland—S. Africa

A petition with more than a thousand names has been submitted to delegates to the assembly of the Federation of Swiss Protestant Churches urging stronger opposition to the South African apartheid (race separation) system and vigorous support for black denominations and church people there who oppose it.

'Corpus Christi'

The US nuclear submarine 'Corpus Christi' is to be renamed 'City of Corpus Christi'. The change follows protests from church people and others. The Latin words are the name of Texas town and also mean 'body of Christ.'

MRS. THORP PASSES AWAY

Ms. Susan Barr of the Personnel Dept. of the Methodist Church Overseas Division, London informs that Mrs. May Thorp, the wife of the Rt. Rev. Edger B. Thorp, died on July 9, 1982 in England.

Mrs. Thorp first went to China in 1925 as a missionary; served there until 1927. She was transferred to India at the time of the Chinese disturbances. She then resigned as a W. W. missionary and married Rev. E. B. Thorp in 1934 in India.

It is with gratitude the Church recalls the services of Mr. & Mrs. Thorp who rendered their untiring services in the Trichy-Thanjavur diocese, until Bishop Thorp retired in 1964.

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J. A. LUCAS,

Personnel & Co-ordination Officer.

Bible Society of India

BANGALORE

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Candidates called for the interview will be paid first class train fare by the shortest route plus 10% of the fare towards incidental expenses and no accommodation and hospitality will be provided by the Society.

For application forms please apply to the Personnel & Co-ordination Officer, Bible Society of India, 20 Mahatma Gandhi Road, Bangalore-560 001 with a crossed postal order for Rs. 10 drawn payable to 'The Bible Society of India' and a self-addressed stamped (70 paise) envelope before 14-8-82. The last date for receipt of applications is 24-8-82.

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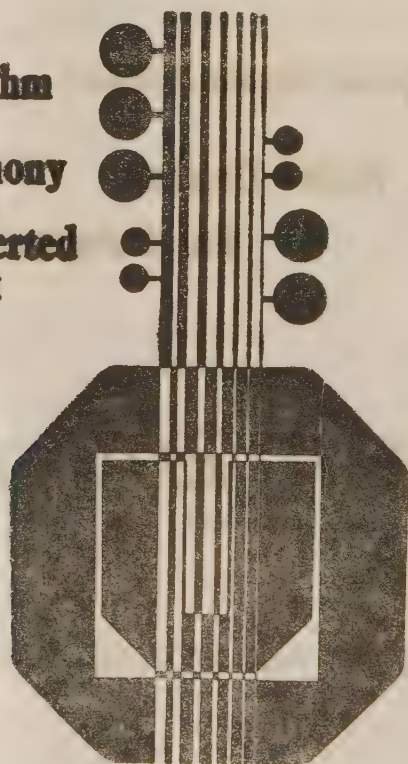
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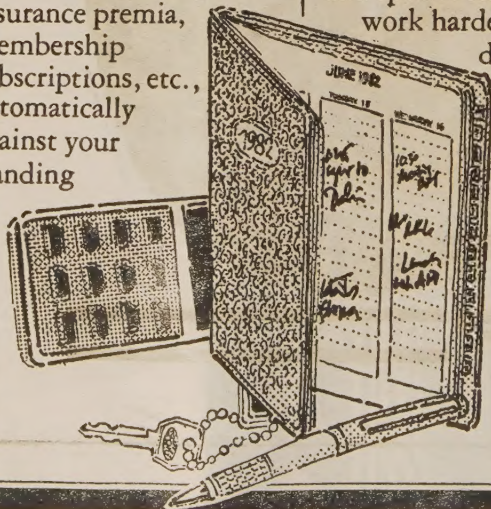
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